

CHRISTIAN REPOSITORY.

Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.

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Vol. 2.

POETRY.

A TALE.

Founded on a Fact, which happened in Jan. 1779.
Where Humber pours his rich commercial stream,
There dwelt a wretch who breathed but to blas-
pheme.

In subterranean caves his life he led,
Black as the mine, in which he wrought his bread.
When on a day, emerging from the deep,
A Sabbath-day! (such Sabbaths thousands keep!)
The wages of his weekly toil he bore
To buy a cock—whose blood might win him more;
As if the noblest of the feather'd kind
Were but for battle and for death design'd;
As if the consecrated hours were meant
For sport, to minds on cruelty intent;
It chanc'd, (such chances Providence obey!)
He met a fellow-lab'rer on the way,
Whose heart the same desires had once inflam'd;
But now the savage temper was reclaim'd,
Persuasion on his lips had taken place;
For all plead well, who plead the cause of Grace!
His iron heart with Scripture he assail'd.
Would him to hear a sermon, and prevail'd.
His faithful bow, the mighty preacher drew.
Swift, as the lightning-glance, the arrow flew.
He wept; he trembled; cast his eyes around,
To find a worse than he; but none he found.
He felt his sins, and wonder'd he should feel,
Grace made the wound, and Grace alone could
heal!

Now farewell oaths, and blasphemies, and lies!
He quits the sinner's for the martyr's prize,
That holy day was wash'd with many a tear;
Gilded with hope, yet shaded too by fear,
The next, his swarthy brethren of the mine
Learn'd by his alter'd speech—the change divine!
Laugh'd when they should have wept, and swore
the day;

Was near, when he should mock as loud as they,
"No!"—said the Penitent—"Such words shall
share

Oh! if thou seest, (thine eye the future seest)
That I shall yet again blaspheme, like these;
Now strike me to the ground, on which I kneel,
Ere yet this heart relapses into steel;
Now take me to that Heaven, I once defy'd,
Thy presence thy embrace!"—He spoke and died!

SYRIA.

Review of Dr. Richardson's Travels—from the
Edinburgh Christian Instructor.

In preparing to go to Syria, our travel-
lers found themselves under the necessity
of laying aside the European dress, and as-
suming the oriental costume:—"For
though in Egypt a European may walk
about unmolested in his close-fitting gar-
ments, yet still he is an object of curiosity
and sometimes of dread; but the aversion
to the European attire is much greater in
Syria, where it is even looked upon with a
sort of disgust."

With a flask of water at the saddle, and
a haversack stuffed with bread, onions and
cheese, a small tin pot, a cup and some
coffee, and a carpet about the size of a
hearth rug to each of the travellers, they
set out for Syria, two on horse-back, some
on camels, some dromedaries, and many
on asses, under the escort of two sheikhs,
and thus fitted out, they travelled, smok-
ing their pipes, at the rate of three miles
an hour. They did not take the route by
which the Israelites went to Canaan, but
the way by the land of the Philistines,
which is much nearer, and attended with
far fewer hardships.—Nothing remark-
able occurred during the journey. The fol-
lowing incident reminds us of Moses bring-
ing water to the Israelites at Beer. Com-
ing to a place where they were told there
was water, they could not see the slightest
indication of it, and perceived nothing but
a dry surface, every inch of which was
covered with sand. The sheikh began to
clear away the sand from the very unlik-
ely spot, which, however, soon discovered
signs of water beneath; singing an appro-
priate Arab tune, "Allah a me wilfatur;"
and was answered in the same strain,
"El Moye ta wil hater;" which was in-
terpreted to mean "God we give thee
praise, and do thou give us water." In a
similar strain, Israel sung, "Spring up O
well, sing ye unto it." The princes digged
the well, the nobles of the people digged
it by the direction of the lawgiver with
their staves."

There are slight notices of Gaza, Aske-
lon, Ashdod, and Ekron. Gaza has be-
tween 2000 and 3000 inhabitants; all the
other cities are quite desolate. The Doc-
tor here notices the fulfilment of the an-
cient prophecy, "The king shall perish
from Gaza, and Askelon shall not be in-
habited." He mentions that the ground
here is beautifully undulating, and that the

people all the way from El Arish are much
fairer than in Egypt; clean and well
dressed, and comfortable in their appear-
ance. Soon afterwards they reached Yaffa
or Jaffa, the ancient Joppa, which brought
them within twelve hours' march of Jeru-
salem.

The time occupied in the journey from
Egypt to Jaffa was from the 37th of March
to the ninth of April, a circumstance which
one can scarcely think of without feeling
regret at the forty years' wandering of the
Israelites by a different route. But it is
to be recollected that they needed to be
formed by a long course of severe disci-
pline to the part which they were after-
wards to sustain among the nations; and
that, after their long slavery in Egypt,
they were totally unfit for the situation
which they were to fill till they had under-
gone this discipline.

On the 12th of April they set out for
Jerusalem, all mounted on mules.—The
country is thinly inhabited, and of a wil-
der and more unkindly aspect than through-
out the land of the Philistines. At Ramia,
the ancient Arimathea, they met with a
most welcome reception from the Father
Superior of the Spanish convent.

In about two hours and a half after
leaving Ramia, they entered the mountain
scenery, the hill country of Judea. Here
the travelling was most uncomfortable;
sometimes along a track covered with large
sharp stones, at other times along the dry
stony bed of a winter torrent, and some-
times down a steep and almost precipitous
descent. "The hills are all of a round
handsome shape, meeting at the base and
separated at the top, not peaks or pointed
acuminations but like the gradual retiring
of two round balls placed in juxtaposition."
The features of the whole scenery brought
strongly to my recollection the ride from
Sanguhar to Leadhills in Scotland; and
to those who have visited this interesting
part of my native country, I can assure
them that the comparison gives a favour-
able representation of the hills of Judea.
But there are two remarkable points of
difference in the northern scenery; the trav-
eller passes over an excellent road, and
travels among an honest and industrious
population, where the conversation of the
common people will often delight and sur-
prise the man of letters. But among the
hills of Palestine the road is almost im-
passable, and the traveller finds himself
among a set of infamous and ignorant
thieves."

We have the following account of their
approach to Jerusalem:—"We passed the
villages of Cagliani and Lefta, and a small
brook trickling down through the valley
of Turpentine; and having ascended the
hill where the road was formed with con-
siderable care, passed the village of Abdel-
cader, and in a few minutes having reach-
ed the summit, came in sight of Jerusalem,
from which we were distant about ten min-
utes' walk of our mules. These plain em-
battled walls, in the midst of a barren
mountainous track, do they inclose the ci-
ty of Jerusalem? That hill at a distance
on our left, supporting a crop of barley,
and crowned with a half ruined hoary
mansion, is that the Mount of Olives?
Where was the temple of Solomon, and
where is mount Zion, the glory of the whole
earth? The end of a lofty and contiguous
mountain bounds our view beyond the city
on the south.—An insulated rock peaks up
on our right, and a broad topped moun-
tain, furrowed by the plough, slopes down
on our left. The city is straight before us;
but the greater part of it stands in a hollow
that opens to the east; and the walls be-
ing on the highest grounds on the north
and the west, prevent the interior from be-
ing seen in that direction.—Arrived at the
gates, though guarded by Turkish sol-
diers, we pass without tribute or interrup-
tion." They took up their lodging at the
Latin convent of St. Salvador.

Next morning, before the Doctor was
out of bed, he had a message from Omar
Effendi Nakhil el Schereef, Capo Verde
head of the green, to consult him about an
inflammation in his eyes, which wore a very
formidable appearance.—The Doctor pre-
scribed scarification, against which the
patient strenuously protested; nor would
he submit, until a Christian was found un-

der the same disease, and on whom the
operation was performed. This screwed
up the courage of the noble Turk; but be-
fore proceeding, the first thing he did was
to kneel down and say his prayers, in com-
pany with the Mufi and several others;
"and they could not," says our author,
have been more importunate had he been
going to be tied to a stake and burnt." We
feel pleasure at reading this; and we fear
that there are many who bear the name of
Christians who would have never thought
of making such an acknowledgment of de-
pendence on their Maker. "When the
operation was finished on one eye, his
friends left their prayers, and came around
him and expressed their gratitude in pi-
ous ejaculations." When the Doctor pro-
ceeded to the other eye, they returned to
their prayers. "It was delightful," says
our author, "to see the cordial affection
with which they sympathized in this good
man's distress, and the light of joy that
gladdened on their countenance when they
heard him declare that his sufferings were
diminished." The gratitude of the Capo
Verdee seems to have been unbounded, and
the Doctor experienced it during his whole
stay in Jerusalem and derived very con-
siderable advantage from it.

Our author proceeds to give a minute
description of Jerusalem. The guides
which he followed were the account given
by Josephus, and that which is contained
in the 3d chapter of Nehemiah.—It is a
tantalizing circumstance, however, for
the traveller who wishes to recognize in
his walk particular buildings, or the
scenes of memorable events, that the great-
er part of the objects mentioned both in
the inspired and Jewish historian, are en-
tirely removed, and razed from their founda-
tion without leaving a single trace or
name to point out where they stood. Not
an ancient tower or gate, or wall, or hard-
ly even a stone remains. A few gardens
still remain on the sloping base of Mount
Zion, water'd by the pool of Siloam; the
gardens of Gethsemane are still in a sort
of ruined cultivation; the Mount of Olives
still retains a languishing verdure, and
nourishes a few of those trees from which
it derives its name; but all round about
Jerusalem the general aspect is blighted
and barren; the grass is withered; the
bare rock looks through the scanty sward,
and the grain itself, like the staring pro-
geny of famine, seems in doubt whether
to come to maturity or die."

The present Jerusalem has six gates,
and our author walked round the whole
wall on the outside in an hour and twenty
minutes; the circumference being two
miles and a half. The population is esti-
mated at 20,000, of whom 5000 are Mus-
sulmans, 5000 Christians, and 10,000 Jews.
The Mussulmans reside chiefly near the
splendid mosque, which occupies the site
of Solomon's temple; the Christians, near
their own convents; and the Jews, on the
edge of Mount Zion, and in the lower part
of the city, which, in the language of
Scripture, is called the daughter of Zion.

SANDWICH ISLANDS.

From the London Evangelical Magazine.

Honarooroo, in Woahoo, one of the Sand-
wich Islands, near Owhyhee, 10th Aug.
1822.

It is now two months since Mr. Ellis
consented to settle here, in aid of the mis-
sion at this place, though of course at the
expense and under the auspices of our So-
ciety. Since this determination a very close
attention has been paid to the language of
Owhyhee; and he now preaches in it with
ease and fluency two or three times a week
to attentive and increasing congregations.

Mr. Ellis has composed four hymns in
the Owhyhean language, which are sung
in the chapel. You will hardly be able to
conceive the delight we had in hearing
these people, for the first time uniting to
sing the praises of Jehovah in their own
tongue! A scene of great usefulness ap-
pears to be opening here. One, indeed,
of greater interest and importance, than
that which is presented by the Sandwich
Islands, could scarcely be found.—A group
of twelve or thirteen fertile islands, in
one of the most delightful climates perhaps

any where to be met with, rising rapidly
into consequence, as places at which ves-
sels may refresh, passing from the western
side of the new world to the eastern parts
of the old world, and as the port for repairs
and refreshments to great numbers of Pa-
cific Ocean whalers; having also a popu-
lation of about 200,000 inhabitants, must
have great importance as a missionary field.
We made a tour round the greater part of
this beautiful island, accompanied by our
missionary friend, Mr. Bingham, and a
messenger from the king; and were every
where received with the greatest kindness,
both by chiefs and people. While we deep-
ly mourned over the deplorable state of
ignorance, vice and wretchedness, in which
we found the people of all ranks, we could
not but rejoice at the readiness we every
where found to listen to the gospel, which
was addressed to various assemblies; some-
times within a house, sometimes under a
tree, or in the shade of a rock. We did
not find any native who had the least notion
who it was that made the sea, the sky, or
themselves; but they all said it was *maria*
(good) to learn these things, and to worship
Jehovah; and that as soon as the king told
them to do so, they would all come to learn.

At one place (*Urara*) we were kindly re-
ceived and hospitably entertained by an in-
telligent chief, who was one of the princi-
pal priests of the abolished system. He
made many enquiries about the nature
of this new religion; and proposed some
difficulties for solution. Among other
questions, he asked whether Jehovah could
understand, if they prayed to him in
Owhyhean, or whether they must learn
English!—When he had received answers
which appeared to satisfy him, he said it
was *maria*, (good) and he was ready to re-
ceive instruction and to worship Jehovah,
as soon as Reho-reho (the king) should or-
der it. All seems to hang on the word of
the king. The government of the islands
is an absolute monarchy; there is no law
but the king's will. The king (Reho-reho)
says to the missionaries and to us, that by-
and by he will tell his people that they must
all learn the good word, and worship Jeho-
vah; but that the missionaries must teach
him first, and get acquainted with the
Owhyhean language. But alas, the king is
slow to learn! Nevertheless these diffi-
culties, and all others, we trust will be
overruled, and in due time removed, that
the glorious gospel may have free course
to promote the happiness of man, and the
glory of God! Two weeks ago the names
of twelve persons were given in, who ap-
pear to be sincerely attached to the word;
so that ere long we hope, the adminis-
tration of Christian baptism to the natives,
will commence by the missionaries.

Dear sir, we trust you will desire our
Christian brethren and sisters, in Britain,
to unite with us in thanksgiving to God for
this remarkable opening for still more ex-
tensive missionary usefulness! and in ear-
nest prayer for the divine blessing upon the
joint efforts of American and English mis-
sionaries in these islands, that the present
most promising appearances, may be abun-
dantly realized.

An American vessel has recently inform-
ed us that she spoke a ship in the neigh-
borhood of Tahiti which said she had pack-
ages and letters for us; so that we hope to
meet with these on our return to the South
Sea Islands. A day or two ago we had the
gratification of seeing a letter from you,
accompanied by Magazines, Registers, &c.
and addressed to our good friend Mr. Bing-
ham. They were presented by Captain
Starbuck, of L'Angle. We have great
delight from perusing the Missionary
Chronicles up to 1822.—The Lord is truly
riding forth in his gospel chariot in every
quarter of the world! and we trust he will
proceed conquering and to conquer, until
all shall bow to his gracious sceptre!
What a delightful picture do those Chro-
nicles and Registers present, of numerous
associations of good men of various deno-
minations, harmoniously and successfully
laboring in the different parts of the Lord's
Vineyard!

The usefulness of our visit to these isl-
ands is, through the favor of Divine Pro-

vidence, in several respects evident. Thro' the same mercy by which we are preserved in perfect health, we were saved a few days after our arrival at Karakakoa Bay, Owhyhee, from a watery grave. A whale boat which had been lent to us by the captain of an American ship, was swamped through the ignorance or carelessness of the boat-steerer, and we were all overwhelmed in the breakers—But we cheerfully trust that he who hath delivered us will continue to deliver, so long as our preservation shall be for his glory. Bless the Lord, O our souls!

Entreating your prayers and those of our christian friends at home, that divine direction and grace may be afforded, to mark our way, and to hold up our goings in his paths! In hope of soon being favored to receive communications from you and our other dear friends:—begging you to present our kind christian remembrances to your brother Secretaries, to the Treasurer, and to all the Directors of the society, and requesting you to accept our assurance of much affectionate regard, we remain, dear sir, Your's faithfully

GEORGE BENNET,
DANIEL TYERMAN.

P. S. The king's decision is in favour of the Gospel! He, his Queens and Chiefs are all learning from day to day. Two days ago the chapel overflowed with all the royalty and other dignity which those islands afford. All connected with the mission are fully employed in communicating instruction in reading and writing to Kings, Queens and Chiefs, old and young! Verily Jehovah is a God hearing and answering prayer! O for grace and wisdom to all concerned, rightly to improve this remarkable providence?

B. T.
D. T.

To the Secretary.

NEW SANDWICH ISLAND MISSION.

It is doubtless known to the greater portion of the readers of the Chronicle, that a second family recently left our shores for this important and interesting mission. They embarked at New Haven, on the 19th of November last, in the ship Thames, Capt. Clisby, under the patronage of the "American Board of Commissioners for Foreign Missions."

We are happy to state that letters have been received from two of the Missionaries who are personally known to the religious community of this city. The following extracts will be read with interest. The last indorsement is as follows: "ALL'S WELL; S. Lat. 44° W. Long. 60° Feb. 2, 1822"

N. Y. Rel. Chronicle.

Ship Thames, at sea, N. Lat. 26°
W. Long. 21°—Dec. 17th, 1822

We are now within a short distance of the Cape de Verd Islands, where we expect to touch, and where we may meet with an opportunity of sending letters to America. Through this hope, although an uncertain one, I have been induced to write to several of my friends, and feel it a duty and pleasure to prepare a few lines for you, in case any vessel may be there. It would be hazardous a waste of time to write much, as what is written may never reach you.

The principal part of what I shall say, will be to assure you of our health, prosperity, and happiness. We had a very rough and boisterous time for the first fortnight, beyond any thing the captain had ever experienced before. We had one continued gale, and two tremendous storms during that time: the first two days after we got to sea, and the last the week after. We were in no particular danger, nor much alarmed, but witnessed scenes of terror sufficient to solemnize any mind.

Every thing has been ordered in loving kindness and tender mercy; the ship and accommodations even surpass our hopes; and the captain and officers treat us with all the kindness and affection of a father and brothers. Every thing in our situation exceeds our most sanguine expectations. The utmost unanimity and love prevails in the family, and we are happy—I had almost said we were more. It is only a month to day since we embarked, and every arrangement is made to our minds, and we are as much at home as though we were on land.

The bell rings for us in the cabin to rise at day break; we have prayers in the cabin at sun rise; the sailors, except on Sunday, being too much engaged to attend morning prayers. Our exercises are, a hymn, chapter, and prayers. The first table is served at 8 o'clock; the second immediately after. From 9 to 12 we read, study, &c. &c. dine at one; practice sacred music together

er a half an hour after dinner; then read, &c. till some short time before night; supper at 6, and have prayers on deck at half past seven, at the ringing of the great bell when the crew attend. We sing a hymn, and each repeats a verse of Scripture before the prayers. We retire about 10 o'clock. On Tuesday and Saturday evenings we pass an hour in listening to a compend of Lectures on the missionary characters, qualifications, duties, difficulties, &c. delivered by Dr. Bogue to the students of the missionary Seminary at Gosport in England. On Friday evening we have a conference, and a delightful one it is too. As it is not convenient to have two public services on deck on the Sabbath, and as the afternoon is the most agreeable time for the officers and crew, we have a prayer meeting in the cabin at 10 o'clock in the morning, preaching at 4 in the afternoon, & in the evening we repeat our catechisms with the natives, and have a hymn and prayer with particular reference to them. Besides these exercises we have two Bible classes, one in the steerage and one in the fore-castle, comprising the whole of the crew except one or two; these are subdivided into four sections, which we hear separately before the public worship.

Such, my dear friend are our regulations and in the pursuit of them we find much happiness. Whilst many a gloomy hour, no doubt, is passed by our distant friends, in picturing our sufferings and sorrows, we have known nothing but peace and joy. We often think of our friends, and feel ten fold the affection for them we ever did before, and although that affection often fills our bosom with inexpressible emotions, there is not one regret mingled with them.

Pray for us and our crew—we pray much for you—Adversity and trials may be on the heels of our present prosperity and happiness, but they will be welcome if they come from the Lord. Yours, as ever,
CHAS. SAM. STEWART.

PALESTINE MISSION.

The following letter from a gentleman well known in this city a few years ago, as city missionary in the employ of the Female Domestic Missionary Society, will doubtless be acceptable to many, if not all our readers. It is addressed to his friend in Charleston, dated "Upper Egypt, a little above Minic floating down the Nile, March 18, 1823.

For more than two months I have been travelling in Egypt, have stood on the top of the highest pyramid, entered the splendid tombs of the kings, and visited nearly all the ruins of the ancient Egyptian temples. I am now returning from Thebes to Cairo. In my journey, Mr. Fisk, Mr. Wolf (the Jewish missionary to Jerusalem) and myself have distributed among the Coptic Christians about 800 copies of the Holy scriptures, or parts of them, and about 2000 tracts. This we have done with some fear and much caution. Many complaints have been carried to the Pasha against us, and we feel that our situation is peculiarly critical. We go unarmed and without any one to defend us, except him, who has said, "Lo I am with you always even to the end of the world."

But whatever may happen, I rejoice that I am here. Whatever I may have done heretofore in the cause of Christ, I consider as nothing in comparison with what God has permitted me to do this winter for the churches in Egypt. To Him alone be all the glory. They are poor, degraded, benighted, and grievously oppressed by the strong hand of Mohamedan power. I have visited the Patriarch, dined with several of the Bishops, and seen a great number of their priests. I dined with one of the bishops in a house, which was as mean as any negro hut I ever saw in Carolina. The first room of his house, which I entered was used as a stable for asses, the second for buffaloes, and his own apartments were very little superior to the stables. Almost every thing in Egypt looks like ruin and wretchedness. The prophecy of Isaiah with regard to this land has been literally fulfilled. I hope Christians in America will remember the poor Copts.

It is my intention to go from Cairo with a caravan through the desert to Jerusalem. But we have just heard that the Turks at Constantinople have made a general massacre of the Franks. If this be true, it will not be prudent for us to remain any where in the Ottoman dominion. The Lord will, I trust, direct our steps. Dear sir, I owe you ten thousand thanks for your goodness and benevolence, which have been truly great towards me. I long to hear from you, as I have not had any letter from you

since last May, when I was at Paris. Do write often, and believe me your truly affectionate friend and servant
J. KING.
Chr. Int.

METHODIST MISSIONARY SOCIETY.

From the Fourth Annual Report of the Missionary Society of the Methodist Episcopal Church it appears that during the past year the funds of the Society have been considerably augmented by the liberal contributions of individuals, and the increase of auxiliary societies; thirty-six auxiliary and branch societies have been added, making the whole number, fifty-two; the number of missionaries now employed is nineteen. From the report we make the following extracts:—

Indian Tribes.

The remarkable success attending your Missionaries among some of the Indian Tribes, in their awakening and conversion to God, has imparted an increased impulse to the Missionary spirit, and produced a Christian sympathy for them, which, no doubt, will be productive of the most happy results. The Wyandott Mission especially has eventuated in the conversion of several Chiefs, who themselves have commenced preaching and exhorting in their native language; and they are extending their labours among the neighbouring Tribes.

Wyandott Mission.

The accounts respecting this Mission and the School connected with it, are highly gratifying, and afford much encouraging anticipations of the ingathering of the American heathen into the fold of Christ. From the commencement of this Mission the Lord has remarkably acknowledged it by pouring out his spirit upon the natives, and by enabling them to give satisfactory evidence of their sound conversion to God. There are now one hundred and fifty-four members of the Church, who manifest great zeal in the cause of Christ, and a willing subjection to the ordinances of the Gospel. The School consisting of about sixty scholars, is in a flourishing state, and is under the government of the Missionary, and four of the Indian Chiefs. This regulation will doubtless have a salutary effect, by enlisting the influence of the chief men of their own nation to produce order and regularity. Twelve of the children have made a public profession of religion, and have joined the church. These facts show the utility of combining school instruction with Missionary establishments among the Indians.

Practicability of Evangelizing the Indians.

It has been a question among theorists, whether it be practicable to evangelize a barbarous people before they become civilized. The question has been recently completely put to rest, by the most irresistible of all evidence, that of actual experiment. The conversion of the Wyandotts, and some others of our Indians, is a demonstrative proof of the power of the Gospel to reform the savage heart, even before the light of civilization has enlarged his mode of living. And this truth is fully developed and confirmed in the early history of the Church; and the labours of the primitive preachers and evangelists. When they went forth to preach "Jesus and the Resurrection," they did not wait for the slow process of civilization to prepare the way for the introduction of Gospel truth; but they addressed themselves in the name of the Lord immediately to the heart, and poured the light of divine truth into the understanding; and civilization followed as an effect of religious reformation. So our modern Missionaries following, though at a respectful distance, the footsteps of their venerable predecessors in the Missionary field, have witnessed similar results. The natives have bowed their necks to the yoke of Christ, have felt the transforming power of truth upon their hearts, and the work of civilization has commenced under the influence of religious excitement, which it is hoped, will eventuate to their complete emancipation from barbarian thralldom.—Thus, while Christianity shall reform the heart, science shall enlarge and refine the understanding, and the arts of civilized life, memorate and adorn their conduct in domestic and civil society. Me. Mag.

Osage Mission.—A letter from Mr. A. Jones, Assistant Missionary, dated Harmony, April 17, affords the following information.

"Notwithstanding there are two missionary establishments among the Osages, still, perhaps it may with safety be said that the set time to favor them had not come; their ears seem to be stopped—their eyes closed, and their hearts hardened."

But few of their children are under missionary instruction. Though themselves extremely degraded, they think it would be degrading to put their children to school. They are scattered and feeble; yet almost every tribe in the vicinity is at enmity with them. "Their situation is truly deplorable; and will doubtless remain so, until conquered by the power of the mighty God." The school for 6 months past has rather decreased. The Great Osages have removed to a greater distance, and pretend that they are afraid to leave their children at Harmony, lest they should fall into the hands of their enemies. The scholars are 9, of whom 8 are girls. Several promising children have been taken away. The family was in tolerable health. Brethren Pixy and Montgomery reside in the Osage village, to acquire the language.—The same reluctance to committing their children to the mission school is discovered by the Osages near the Union station. Mr. G. Requa and Miss Clever left that station, March 26, and arrived in N. York, May 4, both of them in ill health. Mr. R. expects to return, as soon as his health will allow.

From the Israel's Advocate.

REV. MR. FREY'S REPORT.

[The following account of Mr. Frey's Tour through the Southern States, will be read with interest. The success he met with is a renewed source of gratitude to God, who turneth the hearts of men. It proves, that the objects of "the American Society for meliorating the condition of the Jews," need only to be stated and explained, in order to be approved; and that the Parent Society, and her numerous auxiliaries, ought to persevere.]

This Report was presented to the Board at their meeting, June 24th, 1823; and they were so much gratified with the manner in which their commission was executed, that they gave Mr. Frey a unanimous vote of thanks, for assiduous and successful services, and made him a Director of the Society for life.—Ed. Adv.

In presenting you with a Report of my late journey through the Southern States of the Union, it becomes me first of all to express my most humble thanks to the God of Providence and of Grace. His watchful eye and protecting hand have been towards my dear family at home, whilst in my going out and coming in. He hath not suffered any evil to befall me by the way. In all my labours and fatigues, He hath afforded me strength equal to my day. He gave me, and the object of my mission, favour in the sight of men, and hath already succeeded my feeble efforts far beyond my expectations. O for a grateful heart to praise the Lord, and to live more devoted to Him, whose service is perfect freedom and full of pleasure.

To give a detailed account of the variety of circumstances, either of an encouraging or discouraging nature, which have occurred in this journey, would by far exceed the limits of a Report I shall, therefore, only select those which are most interesting to this Board.

On the 10th of December last, I left this city for Philadelphia. In my way thither I preached at several places, and in each took up a collection and formed an Auxiliary Society. At Philadelphia the object of my mission excited great attention, and met with general approbation. Besides collections taken up in 18 different churches, a large and most respectable Auxiliary Society was formed, which I hope will greatly aid this institution. Several of my Jewish brethren attended on the preaching of the word, and with a few I had religious and interesting conversation. At Baltimore I met with great hospitality and friendship; in that city the cause of Jews had its warm advocates and liberal supporters. Large collections were made, and a most respectable and active Auxiliary Society was formed. One of my brethren addressed a letter to me in the Morning Chronicle, which I answered in the same paper, I hope, to his satisfaction and profit. From this place it was my intention to proceed immediately to Washington, but as the Jew-Bill was before the Legislature, at Annapolis, a number of most respectable gentlemen thought my preaching there, at this time, would be particularly seasonable. Accordingly I went; preached twice, took up a collection, and formed an Auxiliary Society. A few days after my departure, I had heard with much pleasure that the Bill had passed both Houses with little opposition. At Washington I had the privilege of preaching and explaining my mission, in Congress Hall, before most of the members of

that honorable body, many of whom also heard me at other places of worship, and contributed liberally, and in other ways expressed their cordial approbation of this institution. Both at Washington and Georgetown large and respectable Auxiliary Societies were formed.

Before I proceed further, I cannot but notice a most solemn and impressive scene which I witnessed, and which probably I shall never forget. A respectable gentleman, resident a few miles from Washington, and who had followed me to every place of worship in that city, went also, apparently in good health, to hear the last sermon I was to preach. He was observed to join in singing; and to be particularly attentive in prayer; but awful to relate—the discourse had scarcely commenced, when he bowed his head, and without a groan or sigh, his spirit took its flight, to return no more till the morning of the resurrection of the dead! Oh, how important the exhortation; “Be ye also ready, for in such an hour as ye think not the Son of Man cometh.”

At Richmond a more than usual attention was excited among all classes of people. The pious, of different denominations, manifested a deep interest in the cause of the Jews. The Jews themselves attended on my preaching more numerous than at any other place since I came to this country.

[Mr. F. here mentions meeting with opposition. His character and the object of his mission were violently attacked in some of the public prints, but were ably vindicated in the Family Visitor, and in the Evangelical and Literary Magazine; and he has reason to believe the opposition was overruled for good. One instance in particular he relates:—A gentleman of talents and respectability in Norfolk, who carefully examined the grounds of the opposition, assured me that the result of his investigation was a firmer conviction of the importance of the cause in which I was engaged, and as proof, he added ten dollars to the liberal donations he had already made. Thus—the Lord makes the wrath of man to praise Him, and the remainder thereof he will restrain.]

At Georgetown I was received by my Jewish brethren in a manner unexpected and unprecedented. After I had preached but one sermon, which was particularly addressed to the seed of Abraham, we met at a private house, where both Jews and Christians attended, whilst one of my brethren and myself had a religious conversation for about three hours, which was resumed the next day, for the same space of time. The whole of the discussion was carried on with a becoming spirit, and to the last moment of my stay in the place I was treated with brotherly affection and esteem. Several of my Jewish brethren voluntarily acknowledged that they had been greatly prejudiced against me, but that they were now perfectly convinced of the sincerity and uprightness of my conduct. I was also informed by them that I must not expect such a due reception from the Jews of Charleston; on the contrary, that they had collected all that had been published in the newspapers against me, and that I must be prepared for an attack. But I told them that I was not afraid: if they meet me like Esau, I like Jacob had committed my way unto the Lord, and was sure to receive no harm. Blessed be God, I was not confounded in my expectations. Not a straw was laid in my way by any one of them. Every sermon I preached was attended by more or less of them, with apparent seriousness, and I trust, not without lasting impressions on their minds. I was visited by some, and had frequent conversation with others, on the important subject of religion. I met also with five females who had made a creditable profession of their faith in Jesus Christ, and had been publicly baptized.

In this city, the Lord has prepared a great work, and the field seems to be ripe for harvest. Oh, for more labourers! By Christians of different denominations I was received with open arms and brotherly kindness. Not a single pulpit asked for was refused. The congregations were crowded, solemn and liberal. Two Auxiliary Societies were formed, whose annual income will be considerable. I had heard much about the city of Charleston, but surely the one half had not been told me. The extent of the city, the magnificence of many of its buildings, the regularity and cleanliness of its streets, the customs and manners of the people, their hospitality to strangers, their hunger and thirst after the truth as it is in Christ, their attention and solemnity in the house of God, and their zeal, activity, and liberality to promote

the glory & the interests of the dear Redeemer, have far exceeded my most sanguine expectations.

At Savannah, also, I experienced great kindness and friendship. A general interest was there excited in behalf of our Institution; liberal collections were made, and a respectable Ladies' Society was formed. Here also my Jewish brethren generally attended my preaching, and with some I had several pleasing interviews. I hope the seed sown in this respectable city will bring forth much fruit. On my return, I visited also many other noted cities and important places in the upper parts of Georgia, South and North Carolina, Virginia, and Pennsylvania, where I met with the usual liberality and friendship, a particular account of which though not uninteresting, would occupy too much of your time.

I shall conclude with the following summary statement:—The time occupied in the journey was six months and nine days, during which period I travelled 2365 miles, preached 196 times, collected \$4,600 75 cents, and formed 51 Societies.

THE MORAL PALM TREE.

“The righteous shall flourish as a palm tree.” Psalm xcii. 12.

Many are the allusions, the illustrations, and the figures of speech used in the Bible, to convey spiritual ideas and sacred things to the mind.—That before us is singular in beauty, and well adapted to its designed purpose.

The palm tree is of singular excellence, and may be called the tree of wonders.—Perhaps it is the most useful and profitable of all the trees of the blooming orchard, or the wide extended forest.

1. The palm tree takes no repose, it bears fruit every month! Thus righteous men, through the efficacy of divine grace, bring forth much fruit.—They devise liberal things daily.

2. Palm-trees vary in their species, there being different sorts, eight at least. Thus believers vary in degree one from another: some more and others less fruitful; some more and others less healthy and strong.—See Rom. xiv. 1, 2.

3. The nut barea, which this tree bears, is in its juice and quality, refreshing, wholesome, and very useful in fevers. Thus the righteous are very useful: by their prayers, their councils, and their conduct they not unfrequently abate the fever of sin—a worse fever never raged.

4. If the roots of the palm tree happen to touch the sea, or any brackish water, the fruit which it then bears is very much improved. Thus in regard to true believers: the righteous man let him be planted in the neighbourhood of adversity, let his roots be steeped in the waters of affliction, it will be found, on a just comparison, that the fruit he may then bear is far superior in quality, and sometimes more abundant in quantity than in the days of his higher prosperity. The branch in the vine which bears some fruit, he purgeth that it may bring forth more fruit.” So said Jesus.

5. Of the leaves of the palm tree, the natives of India form umbrellas to screen them from the scorching rays of the sun, or defend them from impending torrents of rain. The righteous, under God, oft screen the wicked from impending torrents of flaming wrath. Perhaps Lot, righteous Lot, was for a length of time, an umbrella to Sodom and Gomorrah; and Noah, for 120 years, an umbrella to the world.

6. Palm-trees flourish best on low grounds. On hills they seldom come to maturity—scarce ever to perfection. In this particular the comparison is striking. The righteous generally thrive best in a low station, in the soil of humility. The Christian who has flourished as a palm in a low situation in the world, has been found to lose much of his beauty and excellence when elevated to rank in life, and to a high station in the world. If you rise “be not high minded, but fear.”

7. Palm-trees are exposed to injury by means of cattle, which rend the tender bark, and it is found necessary to fence them in. Now the Lord has surrounded the righteous with walls of salvation, and underneath are the everlasting arms. Satan confessed the security of Job, and said to God, “Hast thou not made a fence round about him?”

It is credibly reported that the palm tree alone is sufficient to build, to rig, and even to freight a ship with bread, wine, water, vinegar, sugar, and other commodities. Thus the righteous are rich in divine graces, and in good works. They reprove, rebuke, and exhort, they help the poor, and pray for the rich. They sympathize with the afflicted, and comfort the mourners.

They feed the hungry—refresh the weary, and help all mankind.

The palm-tree is sometimes injured by a certain species of black worms, which are said to eat their way into the very heart of the tree. Thus the righteous are frequently injured by unhallowed passions, and by temptations that are ever aiming at the heart. Some of the finest palms have suffered material injury by these black worms, these strong temptations.

—Lon Christian Instructor.

From the Christian Secretary

When I see professors of religion frequenting balls and parties and amusement, miserable beings! exclaims I to myself, are those who can find so little pleasure in religion, that they are obliged to resort to the world for happiness!!!

When I see a person unwilling to attend a religious meeting because the attendants are so few, I fear his object is something else than the worship of God.

When I see a man endeavouring to believe and hope in the universal salvation of the wicked, I always think of a man soothing himself to sleep while his house is in flames.

When I see a professor of religion defaming another's character in his absence, and friendly and flattering in his presence, I fear he is no less a hypocrite in matters of religion.

When I see people over anxious about their dress, I fear they pay very little attention to their hearts.

When I see students preparing for the ministry, frequently engaged in plays, for exercise, as they say, I think if they only felt the worth of souls, they would rather spend their time in conversing with, and praying for, poor perishing sinners.

When I see a professor of religion full of his jokes and sportive language, I fear he possesses but very little vital piety.

When I hear a minister of the gospel preaching “smooth things” and crying “peace, peace,” then I think of those false prophets of old, who took the same method to make themselves popular with wicked men, and upon whom such dreadful woes were pronounced.

When I see professors of religion, inveigh against pious and devout young men, who are candidates for the ministry, in this manner,—“he has mistaken his calling—he would do better at the plow or in the mechanic's shop—his talents will never make him popular;” I fear they think God has no right to choose any but the great and noble to be instruments of good to man.

When I see ministers of the gospel, fond of good fare, fine appearance, choice equipage, gold watches, and a display of wealth, I fear they seek the glory of self, rather than that of God.

INTEMPERANCE.

***** My young friend informed me that he was going to be present at a public festival; and if I would attend him I would have it in my power to witness the attacks of a most cruel wretch upon some of the principal men in town.—Curiosity urged me to comply.

I entered a spacious hall, highly ornamented with elegant paintings, and saw collected an assemblage of gentlemen, who, by their appearance, would have done honour to the most splendid entertainments of the east; they were seated round a table profusely covered with all the luxuries which art and nature could furnish—each seemed pleased with himself and all around him, harmony and conviviality were the ruling gods. After having dined, the enemy entered; who for a time appeared to increase the happiness of all; at length, however, some became perfectly frantic, some smiled with the grin of a simpleton, and others roared with rage: until as if by general consent they all fell prostrate upon the floor, and many exhibited the symptoms of approaching dissolution.

Commit thy ways unto the Lord, trust also in him and he shall bring it to pass.—Psa xxxvii 5.

Sometime about the year 1760, being the time, which the aged people in this vicinity call the great reformation in and about Portsmouth; the following circumstance took place, which shows, that those who commit their ways to the Lord, and trust in him shall see his ways brought to pass. A pious woman who loved to visit God's house, and to attend religious meetings, and a husband who was a Roman Catholic, and bitterly opposed to her going to meet-

ing—and on certain occasions when she expressed her wishes to go over to the town near the island on which they lived, he threatened if she went, he would certainly shoot her on her return. She however determined to commit her ways unto the Lord, and trust in him, and took her canoe and crossed the water to attend meeting. It being a time of revival, and much to interest the attention of the people, the exercises held to an unusual late hour. Her soul got much refreshed, and was so taken up with divine things, that she thought nothing of her husband's threatenings until so near the house, on her return that she heard a child cry: this roused her thoughts to a recollection of the threatenings of her husband, whom she supposed would be increasingly exasperated by the crying of the child. She fell on her knees, committed herself to God, and implored his protection as she had been to wait on him. She then arose and went into the house; on opening the door she beheld her husband with his gun and a sword, waiting with murderous intentions. At the instant he was levelling his gun, he dropped it and cried out “O! M—, pray for me, for the Lord God of Shadrach, Meshach, and Abednego, whom you worship, hath sent his angel to prevent me from doing you harm.” He then and ever afterwards declared that to his view an angel appeared directly before his wife as if to shield her from his fury, and expected instantly to be destroyed by it. He begged his wife to pray that he might not be destroyed. The persons who related this to me have heard both the man and woman relate it—and he ever spake of it with trembling and tears. He never after opposed her.

So Intel.

For my yoke is easy, and my burden is light.—Mat xi 30.

A christian Indian, was met one day by a pious person, who asked him how he got along in the way of religion. The Indian in broken language, informed his friend that he met with some embarrassments and difficulties in his way, and speaking of the crosses he met, he said, it was like going in a narrow path through a thicket of wood and thorns, across the path there lay a large bag of sand, which he must take up before he could get along, at which he stopped, paused and looked around; said he could not lift it, it was so heavy; he could not get round it on the one hand, for the thorns would prick and tear his flesh; if he turned out on the other hand, he should get misled or lose his path. “What shall I do?” he cries, “I must go back.” No, that will not do, my enemies are pursuing and will soon overtake me, I must try to lift it up. “O! it is a bag of feathers! it is a bag of feathers.” Thus did he show that the yoke of Christ was easy and his burden light—try and you shall find it so.

RELIGIOUS ATTENTION IN CHARLESTON.

Extract of a letter from Charleston, S. C. June 27, 1823.

Last year at this time Charleston was the seat of anxiety and terror, but now the Lord is visiting this place in much mercy. In the Circular Church, and in three other Congregations, there is great solemnity, and several are enquiring with much solicitude what they must do to inherit eternal life. This good work has but recently commenced, but from its favorable appearance at present, I do trust the Lord has rich blessings in store for this people. Dr. Palmer is much engaged, and Christians generally appear to take a deep interest in this work of mercy. It cannot be ascertained correctly what number are awakened, but it is supposed that at least 300 are in all.

Surely God will bless Charleston.—If the Christians in that city wake up to prayer, as they have to alms-giving. These two things are noble traits in the Christian character. Just before God blessed that illustrious officer in the Roman army with his family, He sent an angel from heaven to tell him “Thy prayers and thy alms are come up for a memorial before God.” Charleston particularly the female part, has done nobly for the Gospel, both at home and abroad. They are the first in America, who alone have sent and supported a missionary at Jerusalem, to build up her ruins. And now it looks as if God was about to build up their own wastes:—“Them that honor Me, I will honor, and they that despise Me shall be lightly esteemed.” This is the encouraging language of the God of the Bible.—Let every city in America, where there is “fulness of bread,” remember it, and by remembering the heathen save themselves.

New York has nobly followed their example, and supports a second Missionary at Jerusalem the Rev. Mr. Goodell. Rev. Mr. Fisk is supported by Charleston.

American Board of Commissioners.

The Prudential Committee, in the last Herald, have laid before the public a representation of the wants of the institution, and of the expected demands upon the Treasury. Since the first of September last, it has been found necessary to pay from the Treasury nearly \$10,000 more than has been received in that time; the amount received during the last three months is less by \$5,800 than the amount received during a similar period, ending with June 17, 1822. The enlargement of the Sandwich Island and Palestine Missions creates increased expenditures—and a mission must be undertaken to South America;—the present is the favorable moment for ascertaining what may be done there, and for attempting to christianize that vast region of moral darkness.—Ministers and private christians are earnestly called upon to consider whether the cause does not demand special efforts—whether they have done all that the Saviour has a right to expect from them—and if they have contributed themselves to the extent of their power, whether they have done what they could to bring others to the same devoted standard of duty.

The address concludes with a solemn inquiry submitted to the mature reflection of the christian community; "What is to be done, that the American churches may exert all that influence upon the heathen world which may be expected of them, when their number, their strength, their peculiar privileges, and the magnitude of the cause are considered?" A monstrous question! Let every christian weigh it well.

American Education Society.

PROGRESS OF EDUCATION.—Columbian College, D. C. has 60 students, one half of whom are *pious*—The Institution at Hamilton, N. Y. has about 40 students, who are all *pious*. The Waterville College in Maine has 50 students, about one half are *pious*. Those seminaries of learning are all under the influence of evangelical Baptists, and have all come into existence within five years, a striking and delightful proof of the progress of this zealous and excellent denomination of christians.

The proposed fund of \$10,000 at Dartmouth College for the benefit of indigent students, has been raised in Hanover and a few towns in the vicinity, by private subscription, to \$5000, and confident hopes are indulged that it will be filled up.—The Western Education Society N. Y. which has recently become auxiliary to the Presbyterian Education Society, is building a boarding house near Hamilton College, at which the members of the society may pay their annual subscriptions in produce. This plan of paying in produce has been adopted the year past, and in this way 20 indigent students have been boarded gratuitously. When their new building is finished, it is expected that the society will be able to afford the same assistance to forty indigent students.

The new fund of 30,000 dollars in Amherst College Institution, for which strenuous exertions have recently been made, is filled up. But while the Institution is prospered in its pecuniary concerns, it is called to mourn the death of its President. Surely christians will pour out their hearts in earnest supplication, that the benevolent Institution till now, in all respects, so signally favored of Heaven, in which more than 80, out of 100 students, are hopefully *pious*, may be guided to a wise choice of a successor of its lamented President.

There are two hundred *pious* students in our Academies, six hundred in our Colleges, and three hundred in our Theological Seminaries. This is a greater number of pious young men than were educated for the ministry in thirty years previous to 1810.—The Lord will thrust laborers into the harvest.

New York, July 13.

Two men were on Saturday engaged in a scuffle at or near the Washington market, when the head of a large sail-needle, which was attached to the coat of one of them, accidentally hit against a hard substance probably a button, which forced the point of it into the breast of the other. It penetrated his heart, and he expired almost immediately.

CHRISTIAN REPOSITORY.

FRIDAY, JULY 25.

EXTRA MISSION.

We learn that the Rev. JAMES LATTA and E. K. DARE, intend, with leave of Providence, to spend a few days in labours of love within the bounds of the Congregation of Lower Brandywine. Preaching may be expected on Friday evening 8th of August, at Mrs. Delaplaine's (if agreeable) in Centreville, at 7 o'clock;—on Saturday Morning at 11 o'clock, at the Log Church. On Sabbath the sacrament of the Lord's Supper will be administered; and if the congregation choose to elect them, Elders will be ordained.

This once flourishing congregation has of late been in a languishing condition, and the principal object of this visit is, under the Divine direction and blessing, to take some measures for the reorganization of the church, and the more regular administration of ordinances. It is confidently hoped that all the members of that congregation, and all the friends of the Gospel in that neighborhood, will cordially co-operate with these ministering Brethren in their disinterested efforts to promote the cause of morality and religion.

SCRAPS.

Progress of Revivals.—In the Presbyterian Churches connected with the General Assembly, there were three Revivals in 1815; 14 in 1816; 50 in 1817; 41 in 1818; 33 in 1819; 37 in 1820; 100 in 1821; 81 in 1822, and 98 in 1823.

A Revival in Strawberry Association commenced nearly two years ago, at a meeting of the Baptists in Bedford county, Va. It extended into the county of Franklin, and upwards of 400 persons have been converted, ten of whom have become preachers of the Gospel.—*Col. Star.*

Conversion of Sabbath School Teachers and Scholars.—In the Female Union Sabbath School in New York city, 66 teachers during the last year, and 18 scholars have made a profession of religion, and during 7 years four hundred and eighteen.

Dickinson College.—Seventeen out of nineteen students, who received degrees at this College, on the 24th of June, were professors of religion; 14 of whom, it is said will study Theology at Brunswick and Princeton.

It is related of the Divine Herbert as he is called, that when very ill, and desiring the prayers, of a clerical friend, he was asked what prayer, and he answered, "Give me the prayers of my good mother the church!"—and when supported, so weak as only to be able to join in a very short prayer; He chose rather one of our longest services, & desired to raise his thoughts to God, in the sublime language of our Litany.

Admirable apology for a long sermon. A clergyman was one day so engrossed by his subject, that he exceeded his usual time, and the clock struck one. After pausing a moment, he exclaimed with great energy, "Time reproves me, but Eternity commends me."

Improvement in the State Prison of Philadelphia.—A separate apartment has been built for the boys, where they are taught to weave, and are not suffered to be under the influence of old prisoners. This is as it should be. How long before all our prisoners shall receive that attention which they deserve?

POLITICAL.

LATEST FROM SPAIN.

New York July 21.

The brig Hiram, Capt. Mosher, in 42 days from Gibraltar, arrived last evening, brought a file of the Gibraltar Chronicle to the 28th of May, and one Gibraltar paper to the 7th of June, containing Seville dates to the 2d. (eleven days later,) and from Cadiz of the same date.

The Chronicle contains some articles of an interesting character, which were not found in the last English papers, and which we have inserted below. One of these is an explanation of the conduct of Abisbal, who, as well as Montijo, have been deprived by the King's order, of all the honors and distinctions which government can give or withdraw at will.

A great race took place between the Constitution and a British frigate, a few days before the Hiram sailed. The former proved herself much the fastest sailer.

Gen. Lopez Banos was appointed to the army late under Abisbal, and had arrived and took the command on the 29th of May.

The Spaniards are fortifying Badajoz, Salamanca, and Ciudad Rodrigo.

They have applied to the urgent wants of the State, the sum of 160,000,000 reals called for by the Government, out of a forced loan of 200,000,000 decreed on the 6th instant, to which must contribute both the natives and the foreigners settled in the country, and which is to be repaid with the seventh part of the property of the clergy.

The French have evacuated Santander with precipitation, in consequence of the natives having risen upon them.

Gibraltar, May 26.

The following interesting intelligence was officially communicated to the Cortes on the 22d of May. "On the 17th Count Abisbal laid down the command of the third army of operations, which consequently devolved on general the Marquis de Castell d'orris. In making the congress

acquainted with this occurrence, the war minister added, that it resulted from the confidential accounts received by government, the best spirit continued to prevail in the army, the whole of which marched out of Madrid with the exception of two battalions, two squadrons, and two pieces of ordnance; that the enemy's vanguard, advancing from Burgos, was to enter Buytrago on the 18th, and the body coming from Saragossa, was to march into Guadalajara on the same day; and lastly, that on the receipt of this intelligence, which his master had heard with great concern, government had without loss of time made the most effectual dispositions, both as regarded the third army, and to bring the offenders to condign punishment.

The resignation of Count Abisbal was brought on as follows:—As early as the 11th, Count Montijo, then in Madrid, had endeavored to prevail upon him to save the country, by declaring himself independent, until the King had recovered his liberty, and Constitution, of 1812 had been laid aside. This Constitution Count Montijo asserted to be incompatible with the happiness of the nation; and he grounded his opinion upon the decided opposition of the country to the new system; an opposition as general as the hatred against Godoy was at the time of the first invasion, and which secures to the French, this time, as hearty a welcome, as was strong the resistance they met with at that period.

This correspondence having been made public, a paper was published by Count Abisbal on the 17th, stating that some ill-intentioned persons having concluded from the opinion he had expressed of a private individual, that he would not support the constitution of 1812, declared anew, that he would defend it, as he had sworn to do, until it had been modified as directed by the Codo itself.

And, on the same day he wrote officially to the Marquis de Casteldorris, that understanding a letter of Count Montijo's to him had been published, he had thought it his duty to return a public answer allowed by law, giving his opinion on the state of the country, but announcing his determination to comply, as a military Commander, with the orders that he should receive from Government; that malevolence had misconstrued his intentions, and succeeded in exciting disgust in the officers of the army, and especially those about his person, who had accordingly tendered their resignations: that the Intendant of the Army in particular had unexpectedly refused to take his seat at a Board of General Officers, that this bad example had been followed by others, and that although he had the means of compelling every one to do his duty, he thought that his retaining the command of the Third Army would do more harm than good; and besides that, being indisposed at a juncture when the presence of the enemy rendered it necessary to display activity, he had determined to give up the command of the Army, and serve as a volunteer at the outposts, thus setting a good example to many who did not always bear in mind the engagements they had contracted.

The Cortes have referred all the documents respecting Count Abisbal's conduct to the committee on cases of responsibility, with directions to report thereon without delay.

Greece.—Our latest papers contain several interesting articles respecting the affairs of Greece. It would appear that both the Turks and Greeks have been making preparations to open the campaign of 1823.—The Mussulman force is said to be formed of three squadrons—the united Algerines and Tunisian, the Egyptian, and the Turkish, in all composed of 100 sail of all sizes. The force of the Greeks is estimated at 88 ships of war, the Hydriot, and Ypsariot, and Spezziot squadrons, with 24 fire-ships. Besides the Greeks have made such arrangements that in case of necessity, each vessel may be converted into a fire ship in a few minutes.

The contest on the land is also likely to engage the whole force of the respective parties. Great efforts had been made to raise troops in the European provinces for the purpose of attacking the Peloponnesus. It is stated that 80,000 men are to be employed in this service. The Greeks in the Morea, however, are said to be in a situation to make a successful resistance. They have in the Morea alone, 50,000 well armed and disciplined troops. They have also placed the Isthmus of Corinth in a state of defence.

From Colombia.—The New York American states, on the authority of a Colombian gentleman of high official station, now in New-York, that the Congress of the Colombian Republic, considering its own independence as firmly established, has authorized Gen. Bolivar to proceed with 4,000 men to aid the Peruvian government, in addition to 4,000 troops previously allotted to that service.

OBITUARY.

Departed this life, in the 24th year of her age, at her late residence, near Middletown on the 11th inst. Mrs Sarah F. Crawford, wife of Mr. William H. Crawford, and daughter of the late Dr. Benjamin Merritt. In the premature death of this lady, her affectionate husband and family, experience an irreparable loss, while all her friends are left to weep over her untimely exit. But two days previous to her death the deceased was in the enjoyment of usual health, attending to her secular concerns.—On Wednesday she sickened, and on Friday departed to her eternal home—a short time to prepare for a long and important journey. To her friends we would offer the christians consolation, "Mourn not as those without hope,"—she will not return to you, therefore "be ye also ready," to go to her.

AUXILIARY MISSIONARY SOCIETY OF THE PRESBYTERY OF NEW-CASTLE.

The annual meeting of the "Auxiliary Missionary Society of the Presbytery of New-Castle," will be held according to adjournment, at the Head of Christiana Church, near Newark, on the Second Tuesday of August next, at 11 o'clock, A. M.

A. K. RUSSEL, Sec'y.

N. B. The Presbytery of New-Castle, will meet at the same time and place.

JOHN MORTIMER, PHILADELPHIA, Proposes to Publish by Subscription.

THE FOLLOWING VALUABLE WORK:—

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By Rev. WM. CRAIG BROWNLEE, A.M. Of Baskingridge, New Jersey.

RECOMMENDATIONS.

BY THE REV. DR. E. S. ELY, OF PHILADELPHIA.

By cheerfully and earnestly recommending the Rev. Mr. Brownlee's *Inquiry into Quakerism*, I would not make myself answerable for every word and sentence which he has written; but I must say, that I think this work learned, candid, judicious, pungent, instructive, unanswerable and much needed.

He has served us with a dish of *savoury meat*, to excite appetite in those debilitated persons who ought to desire something stronger than milk; and whatever others may do, I shall not blame him for having *seasoned it highly*. The occasion did not require an every day dinner of *strong meat*, much less a table spread with *herbs and soporific salads*: and I am apprehensive if our friends, the Quakers, will but *taste*, that they will *smack* their lips, and *make a meal* that will warm them. A different sort of cold collation than this, to which all are freely invited, would be set before them in vain.

Our author's historical *Proem* is a kind of *first course*, which might have been dispensed with; yet I am not sorry to see it here, even after Mr. Walsh gave the public a *snack* of it in the *battle of Drumclog and Bothwell-Bride*, for it will attract attention; and there is this connexion between it and the body of the entertainment,—it illustrates the history of the whole, and presents several striking examples of that *defensive warfare* which the Quakers condemn, and Mr. Brownlee justifies.

While I think that many individuals called Quakers are under the gracious influences of the Holy Spirit operating within them, are pardoned for Christ's sake, and so are members of the invisible, spiritual kingdom of Christ, yet I am fully persuaded, that the doctrinal system of their society, so far as their approved writers and preachers have expressed it, is a compound of Platonic theory, mysticism, false philosophy, and infidelity. I wish them as a denomination, saying illumination from the Spirit of God, to understand the Holy Bible, the only infallible rule of faith and practice; and an introduction, through sensible ordinances of Christ's appointment, to the visible church in the world: but we cannot expect them to be convinced of their errors, until they will read some refutation of their scheme, and some other authors than their Quaker apostles. So reluctant are they, however, to associate familiarly with any who do not belong to their meeting; so rigorously do they, like the Jews, forbid intermarriages with any other people; and so rarely do they give any opponent a hearing, that I could excuse a thousand venial faults in any sound book which could arrest their attention, and secure for itself one slight reading.

If, however, there is extant any better review of Quakerism than the present original work, which is offered to the public, I do not know where it could be found.

EZRA STILES ELY.

Philadelphia, May 20, 1823.

* See the National Gazette, in which these were published.

BY THE REV. DR. MILLER, OF PRINCETON.

I have, in a cursory manner, looked over as much of the Rev. Mr. Brownlee's manuscript entitled "A careful and free inquiry into the true nature and tendency of the religious system of the Friends, commonly called Quakers," as my pressing avocations, and the weak state of my eyes, allowed me. I was not able to read with the close attention of a critic, and far less to compare the quotations, references and statements with the authorities cited. But I read enough to convince me that the Author, in this work, has manifested much talent and great learning. He is acute, discriminating, lively, and sometimes truly eloquent. The reader will not, perhaps, readily perceive the immediate connexion between some preliminary parts of the work and the general subject; but even these parts will be read with deep interest. And although the writer, now and then, indulges himself more in an approach to the style of satire, and of what some would call severity, than will be agreeable to all, yet I entirely miscalculate if the work when published, does not engage a more than common share of general attention.

SAMUEL MILLER.

Princeton, June 5, 1823.

CONDITIONS.

The work shall be handsomely printed in an octavo volume of about 400 pages, on good paper, and delivered to subscribers in boards at \$2 00, or bound in calf at \$2 50—a liberal discount to those who take several copies.

* Subscriptions received here.

CAMP-MEETING.

A Camp-Meeting will be held for Cecil and Smyrna Circuits, in the Woods of Messrs. Sheets and Eddows, about one and a half miles below Middletown, on the road leading to Black-Bird. To commence on Thursday the Seventh day of August, and terminate on the following Tuesday.

NEW TRACTS,

A good assortment just received.